

TREASURES OF THE HOLY QUR'ĀN

BY
SHAYKH MUFTI SAIFUL ISLĀM



“In the Name of Allāh, the Most Beneficent,
the Most Merciful”

Contents

Preface	6
Introduction	8
Rules of Reverence for Reciting the Holy Qur'ān	10
A Religious Principle	12
Virtues of Memorising the Holy Qur'ān	12
The Importance of Regular Recitation of the Holy Qur'ān	15
A Misconception	15
It is Never too Late to Start Learning	16
Connection With the Holy Qur'ān	17
Recitation of the Holy Qur'ān	18
Dream of Imām Ahmad Ibn Hanbal	18
Our neglect	19
Types of Wahee (Revelation)	20
First Type of Wahee	20
Second type of Wahee	21
Third type of Wahee	21
The First Revelation	22
The Second Revelation	23
Virtues of Sūrahs: Virtues of Sūrah Al-Fātihah	25
Virtues of Sūrah Al-Baqarah	27
Virtues of Āyatul Kursi	29
Virtues of the Beginning and End Verses of Sūrah Al-Baqarah	32
Virtues of Sūrah Al-Imran	35
Virtues of Sūrah Al-An'ām	37
Virtues of Sūrah Yūsuf	37

Virtues of Sūrah Al-Kahf	37
Virtues of Sūrah Al-Mu'minoon	39
Virtues of Sūrah As-Sajdah	39
Virtues of Sūrah Yāseen	40
Virtues of Sūrah Ad-Dukhān	41
Virtues of Sūrah Al-Fath	42
Virtues of Sūrah Al-Qamar	43
Virtues of Sūrah Ar-Rahmān	44
Virtues of Sūrah Al-Wāqiah	44
Virtues of Sūrah Al-Hadeed	46
Virtues of Sūrah Al-Hashr	46
Virtues of Sūrah Al-Mulk	47
Virtues of Sūrah Az-Zilzāl	48
Virtues of Sūrah Al-Ādiyāt	49
Virtues of Sūrah At-Takāthur	50
Virtues of Sūrah Al-Kāfiroon	51
Virtues of Sūrah An-Nasr	52
Virtues of Sūrah Al-Ikhlās	52
Virtues of Sūrah Al-Falaq and Sūrah An-Nās	54

Preface

All praises be to Allāh ﷻ Who has illuminated the hearts of His pious servants with the light of His Glorious Book and made it, the Holy Qur'ān, a cure for the illnesses of the hearts and a guidance and mercy for the believers. Peace and salutations be upon the last of the Messengers and the Prophets, the most noble of the Messengers – our Beloved Prophet Muhammad ﷺ, upon his noble companions and upon those who follow their noble lifestyles until the final hour.

The Holy Qur'ān has come as a guidance for mankind till the Day of Judgement. It is the eternal constitution valid for every person everywhere and every time. The Holy Qur'ān will forever remain like an ocean which is replete with all kinds of knowledge and wisdom. Those who wish to acquire its pearls must dive deep into its depths.

Allāh ﷻ invites mankind to ponder and contemplate over the Holy Qur'ān:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

“Do they not ponder over the Qur'ān? If it were from any other being beside Allāh, they would have certainly found many contradictions in it.” (4:82)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“Undoubtedly We have made the Qur'ān simple to take lessons from, so is there any who will take lessons?” (54:32)

This book entitled “Treasures of the Holy Qur'ān” has been compiled to create a stronger bond between the Holy Qur'ān and the readers. It mentions the different virtues of Sūrahs and verses from the Holy Qur'ān with the hope that the readers will increase their zeal and enthusiasm to recite and inculcate the teachings of the Holy Qur'ān into their daily lives.

I ask Allāh ﷻ to grant this work success, to enlighten the readers hearts with the glorious Qur'ān, and to bless us with the intercession of the Holy Qur'ān in the Hereafter. May Allāh ﷻ shower His infinite blessings and mercy upon our Beloved Prophet ﷺ, his family and companions, Āmeen.

Shaykh Mufti Saiful Islām
Principal, Jāmiyah Khātamun Nabiyeen, Bradford, UK
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Introduction

In mentioning the virtues of Sūrahs and verses of the Holy Qur'ān, it is hoped that our readers will increase their zeal and interest to recite and practise upon the Holy Qur'ān.

It is important to remember that the reciter of the Holy Qur'ān should observe the rules of reverence for its recitation because as the famous saying goes, "One who is devoid of reverence misses Allāh's ﷻ special favours."

In brief, the essence of all the rules of reverence is to consider the Holy Qur'ān as the Words of Allāh ﷻ, Whom we worship and the Words of the One Whom we love and seek.

Those who have ever experienced love, know how worthy of adoration is a letter or speech of the beloved. The ecstatic feelings caused by such communication are beyond all rules of propriety because, as it is said, "Love itself will teach one the rules of conduct in love."

So while reciting the Holy Qur'ān, if we attempt to visualise the real beauty and unlimited bounties of Allāh ﷻ, our hearts will be swayed by emotions of divine love. At the same time, the Holy Qur'ān is the Word of the Master of all masters and the Commands of the King of all kings. Those who have served at the courts of kings know by experience while others can just visualise the extreme awe inspired by the king's orders.

The Holy Qur'ān is the Word of our beloved Lord, Who is also the Supreme King. We should therefore recite the Holy Qur'ān with emotions of love and awe.

Rules of Reverence for Reciting the Holy Qur'ān

After cleaning the teeth with a Miswāk and performing Wudhū, one should sit in a quiet place with grace and humility, facing towards the Qiblah (direction towards the Ka'bah in Makkah). Then, with an attentive heart, deep devotion and zeal, one should recite imagining all the time that he is reciting it to Allāh ﷻ. If one understands the meaning, he should pause and reflect on verses of promise and mercy and should beg for Allāh's ﷻ forgiveness and compassion. On verses of punishment and admonition one should seek Allāh's ﷻ refuge. On verses pertaining to His Majesty and Sanctity, one should say "Subhān-Allāh" (glory be to Allāh ﷻ). If one does not spontaneously shed tears while reciting the Holy Qur'ān, one should induce oneself to weep a little.

The honourable scholars have mentioned six external and six internal rules of reverence for reciting the Holy Qur'ān which are given below:

Rules of External Reverence

1. Perform Wudhu and then sit facing the Qiblah in an extremely dignified manner.
2. Do not recite fast, but recite with measure and correct pronunciation (Tajweed).
3. Try to weep, even if you have to compel yourself to do so.

4. The response to verses of mercy or of punishment should be as explained above.
5. Recitation should be in a low voice if insincerity is feared or disturbance is caused to others. Otherwise read in a loud voice.
6. Recite in a melodious voice, because there are numerous Ahādeeth laying emphasis upon this.

Rules of Internal Reverence

1. The heart should be full of the glory of the Holy Qur'ān i.e. realising how sublime it is.
2. Bear in the heart the Loftiness, Majesty and Magnificence of Allāh ﷻ, Whose revelation is the Holy Qur'ān.
3. The heart should be free from distraction and doubts.
4. Ponder upon the meanings and enjoy reciting it.

The Holy Prophet ﷺ once spent the whole night reciting over and over again the following verse, **"If You should punish them, they are Your servants; and if You should forgive them, You are The Mighty, The Wise."** (5:118)

Once, Sayyidunā Sa'eed Ibn Jubair ؓ spent the whole night repeating the following verse, **"And withdraw aside today, O guilty ones!"** (36:59)

5. Submit your heart to the subject matter of the verses you are reciting. For instance, on verses containing a message of mercy, the heart should be filled with delight. And on verses of punishment the heart should tremble with awe.

6. The ears should be made attentive as if Allāh ﷻ Himself is speaking and the reader is listening to Him.

May Allāh ﷻ out of His mercy and kindness grant us all the ability to recite the Holy Qur'ān according to these rules of reverence.

A Religious Principle

Memorising that amount of the Holy Qur'ān, which is necessary for the offering of Salāh is obligatory for every Muslim, whereas memorising the whole of the Holy Qur'ān is Fardh-e-Kifāyah (i.e. an act obligatory on all, but which may suffice if performed by an adequate number). If there was not a single Hāfiz (may Allāh ﷻ forbid) all the Muslims would be held responsible for this sin.

Mulla Ali Qāri ؒ has further reported that if, in a town or a village there were no individuals to recite the Holy Qur'ān, all the Muslim inhabitants of that place would be considered sinful. In this age of darkness and ignorance Muslims have become misguided in many aspects of Islām. It is foolishly considered useless to memorise the Holy Qur'ān and a sheer waste of time and mental energy to repeat its words without understanding their meaning. So to Allāh ﷻ do we complain and from Him do we seek help.

Virtues of Memorising the Holy Qur'ān

Sayyidunā Uthmān Ibn Affān ؓ narrates that the Holy Prophet ﷺ said, "The best amongst you is the one who learns the Holy Qur'ān and teaches it." In another Hadeeth the Holy Prophet ﷺ said, "If a person who has acquired knowledge of the Holy Qur'ān considers

another person who has been gifted with something else to be more fortunate than himself, then he has shown disrespect to the blessings that Allāh ﷻ has bestowed upon him on account of his learning the Holy Qur'ān."

It is evident that since the Holy Qur'ān being the Word of Allāh ﷻ, is superior to all other discourses, its reciting and teaching must be superior to everything else.

Mulla Ali Qāri ؒ quotes from another Hadeeth that whoever acquires knowledge of the Holy Qur'ān, stores the knowledge of Prophethood in his forehead. Sahl Tastari ؒ says that the proof of love for Allāh ﷻ is the existence of love for the Word of Allāh ﷻ in one's heart.

The list of people who will be given shelter under the shade of Allāh's ﷻ Throne on the Day of Judgement, includes those individuals who teach the Holy Qur'ān to the Muslim children and also those who learn the Holy Qur'ān in their childhood and are devoted to its recitation when they grow up.

The Holy Prophet ﷺ mentioning the virtues of a person who has memorised the Holy Qur'ān has said, "On the Day of Judgement, it will be said to the person devoted to the Holy Qur'ān, 'Go on reciting the Holy Qur'ān and continue ascending the ranks of Paradise and recite in the slow manner as you had been reciting in the world, your final abode will be where you reach at the time of the last verse of your recitation'." (Tirmizi, Abū Dāwood)

The commentators explain that 'the person of the Holy Qur'ān' refers to a Hāfiz. It is mentioned in a Hadeeth that there is no level in Paradise higher than that given to the reader of the Holy Qur'ān. So the readers will ascend in proportion to the number of verses recited by them in the world.

Sayyidunā Muāz ؓ reports that the Holy Prophet ﷺ said "Whoever recites the Holy Qur'ān and acts upon what is contained in it, his parents will be made to wear a crown on the Day of Judgement, the light of which will excel the light of the sun."

(Ahmad, Abū Dāwood)

In another Hadeeth the Holy Prophet ﷺ mentions, "Whoever recites the Holy Qur'ān and memorises it by heart and regards what is lawful as lawful and its unlawful as forbidden, will be admitted into Paradise by Allāh ﷻ. He will also accept his intercession in respect of ten such individuals from his family who will have been destined to Hell." (Tirmizi)

By the Grace of Allāh ﷻ, entry into Paradise is ensured for every believer, though it may come after being punished for his sins. However, the Hāfiz will be favoured with this entry right from the beginning. The ten people in whose favour his intercession will be accepted will be the sinful and disobedient Muslims who are guilty of major sins. There can be no intercession, however, for the disbelievers.

Those who are not Huffāz (plural of Hāfiz) and cannot memorise the Holy Qur'ān should at least make one of their family members a Hāfiz, so that by his blessings they may be saved from their own evil doings. May Allāh ﷻ give us the ability to fulfil this task, Āmeen!

The Importance of Regular Recitation of the Holy Qur'ān

To learn and regularly recite the Holy Qur'ān is a necessary duty upon every Muslim. Unfortunately we have become neglectful of this duty. We should try and recite a portion of the Holy Qur'ān on a daily basis; part of this recitation should include some of the recommended Sūrahs to be read daily (e.g. Sūrah Falaq, Sūrah Yāseen) as well as a portion towards completing a full recitation of the Holy Qur'ān. Ideally we should complete a full recitation of the Holy Qur'ān within forty days. As a bare minimum, according to the opinion of Imām Abū Haneefah ؓ it is one's duty to complete two full recitations of the Holy Qur'ān in one year. There are many Ahādeeth on the merits of reciting the Holy Qur'ān, one such Hadeeth is as follows; Sayyidunā Abū Umāmah ؓ said, "I heard the Messenger of Allāh ﷺ say, 'Recite the Qur'ān, for on the Day of Judgement it will come to intercede for its companion.'" (Muslim)

A Misconception

Due to a lack of knowledge some people say, "What is the point of reciting the Holy Qur'ān when you can't understand the meaning." Such a stance would require everyone to have a good knowledge of the Arabic language, and this would only form part of the knowledge required to fully comprehend the Holy Qur'ān. This is

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not to say that we shouldn't try and understand the Holy Qur'ān, this is necessary just as reciting the Holy Qur'ān is necessary. The following Hadeeth shows how the reward of simply reciting the Holy Qur'ān is of great merit:

Sayyidunā Abdullāh Ibn Mas'ood ؓ stated that Allāh's Messenger ؐ said, "Whoever recites one letter from the Book of Allāh ؐ has one reward, and rewards are (multiplied) by ten of their kind. I do not say that Alif-Lām-Meem is a (single) letter, rather Alif is a letter, Lām is a letter and Meem is a letter." (Tirmizi)

In this Hadeeth, the example relates to letters rather than words which have a meaning. The combination of letters mentioned 'Alif-Lām-Meem' are an example of Al-Huroof-ul Muqatta'āt (the isolated combination of letters) found in the beginning of different Sūrahs. According to the Scholars of the Holy Qur'ān regarding Al-Huroof-ul Muqatta'āt their exact meanings are not known. Therefore from this Hadeeth it can be understood that simply reciting the Holy Qur'ān is of great merit, whether we directly understand what we are reciting or not.

It is Never too Late to Start Learning

There are many of us who are now adults who know that they need to learn how to recite the Holy Qur'ān but feel anxious about starting to learn 'at this age.' Regardless of why we are in such a position it is now necessary for us to learn the Holy Qur'ān. We need to find an Ālim (scholar), Hāfiz or someone learned in the recitation of the Holy Qur'ān and start learning. If you're reading

this book and you think, "I'll wait a couple of months or even weeks before I get started!" Don't! As Shaytān and our desires will put all the barriers back up which have stopped us learning till now. Make a firm intention now and start your journey of learning to recite the Holy Qur'ān. It may be a hard journey, as when we get older our brains take longer to learn new things, not to mention our busy schedules. However don't worry, take encouragement from the following Hadeeth. Sayyidah Ā'ishah ؓ stated that the Holy Prophet ؐ said, "The one who recites the Qur'ān and is skilful therein will be with the obedient, noble, recording angels; and the one who reads the Qur'ān stammering, it being difficult for him, has two rewards." (Bukhāri and Muslim)

May Allāh ؐ give us the ability to learn and recite the Holy Qur'ān on a daily basis. Āmeen.

Connection With the Holy Qur'ān

We as Muslims believe in the Holy Qur'ān. We believe that the Holy Qur'ān is the final revelation sent by Allāh ؐ to His Beloved Prophet ؐ. But let us look into our lives. How much impact, how much influence and how much effect does the Holy Qur'ān have in our lives. Are we abiding by all the laws ordered by Allāh ؐ or are we following our own carnal desires. Everyone can judge for himself. Every person who has Imān has the responsibility of having a connection with the Holy Qur'ān in three ways; each Mu'min (Believer) should recite the Holy Qur'ān, understand the Holy Qur'ān and should carry out the commands of the Holy Qur'ān.

Recitation of the Holy Qur'ān

The recital of the Holy Qur'ān either with understanding or just merely reciting without understanding, both are acts of worship. As a result of the recital, there will be presence of a strong bond between Allāh ﷻ and the reader. In Sūrah Al-Ankaboot Allāh ﷻ has commanded that the Holy Qur'ān be recited.

He says, **"Recite that which has been revealed to you from the book and establish Salāh."** (29:45)

Imām Tirmizi ؒ mentions a Hadeeth in his Sunan (which has been mentioned earlier) regarding the reward of mere recital without understanding. Sayyidunā Abdullāh Ibn Mas'ood ؓ says that the Holy Prophet ﷺ said, "Whoever recites one letter from the Holy Qur'ān, there is for him a reward for it and every good deed is multiplied ten times. I do not say that Alif Lām Meem is a letter. Alif is a letter, Lām is a letter and Meem is a letter." (Tirmizi)

We should also note that Alif, Lām, Meem - i.e. the three separate letters have no meaning.

Dream of Imām Ahmad Ibn Hanbal ؒ

Imām Ahmad Ibn Hanbal ؒ, one of the four great Imāms said, "I saw Allāh ﷻ in my dream and asked him, 'O' my Sustainer, how have those who have drawn near to you achieved this nearness?' Allāh ﷻ replied, 'It is achieved through My Speech (in other words by the Holy Qur'ān) O' Ahmad!'" Imām Ahmad Ibn Hanbal ؒ said, "I enquired, O' my Sustainer, is it by understanding You

Speech or without understanding it?" Allāh ﷻ replied, "By understanding as well as without understanding."

However an earnest effort must be made to understand the Holy Qur'ān. Allāh ﷻ stresses this point. Thus He says, **"A book, We have revealed to you, it is blessed, so that the people ponder over its verses and so that the intelligent are admonished."** (38:29)

Thirdly, every effort must be made to act upon the teachings of the Holy Qur'ān. To do this, it is compulsory and imperative that we are acquainted with the Holy Qur'ān, so that we know the laws of Islām. Allāh ﷻ says in Sūrah Al-An'ām,

"This is a book We have revealed, full of blessings, so follow it and abstain from wrong doing so that you are blessed." (6:115)

Our Neglect

When we in this temporary world, intend to meet an important person, a prominent figure, we make proper and adequate preparations. We make sure that we are well dressed. We have a shower, apply perfume on our bodies, and prepare in advance what we are going to say to him. But alas, when the matter is regarding Deen, attending the Masjid or Madrasah, to sit and recite the Glorious Qur'ān, we hardly bother about cleanliness. We are so careless and neglectful that even at the time of reciting the Holy Qur'ān, we are gazing around everywhere. We speak between the recitals whilst keeping the Holy Qur'ān open. This is highly disrespectful. Why is this our attitude? Do we not realise Who we are conversing with?

We are in actual fact, in reality, speaking directly to the Creator, my Creator, your Creator, the Creator of the Heavens and the Earth. Let us inculcate the teachings of the Holy Qur'ān in our hearts. The greatest miracle given to any Prophet.

Types of Wahee (Revelation)

Have we ever wondered, how this Holy Qur'ān has come to us from Allāh ﷻ. Before I answer this, I would like to explain how Allāh ﷻ communicates with His Prophets. The Holy Qur'ān states **"It is not possible for any human being that Allāh should speak to him unless it is inspiration or from behind a veil or He sends a messenger (an angel) to reveal what He wills by His permission. Indeed He is All-High and All-Wise."** (42:51)

The three ways Allāh ﷻ communicates with His Prophets are as follows;

First type of Wahee

The first type of revelation is a direct communication by Allāh ﷻ with His Prophet. No words are exchanged. Allāh ﷻ puts the revelation into his heart and through the knowledge given by Allāh ﷻ the Prophet is aware that this is from Allāh ﷻ. A perfect example of this is the incident of Ibrāheem ؑ and Ismāeel ؑ. Sayyidunā Ibrāheem ؑ is commanded by Allāh ﷻ through direct Wahee (revelation) to sacrifice his child. The command is, **"O' my son! have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh) so tell me what do you think."** (37:102)

He replied, **"O' my father! Do that which you are commanded, if Allāh wills, you shall find me of the patient."**

So this is an example of revelation which in Arabic is called Wahee Qalbi.

Second type of Wahee

The second type of Wahee to the Prophet is from behind a veil, or some type of screen. In this method, Allāh ﷻ speaks directly to His Prophet but from behind a screen. A clear example of this is the incident of Sayyidunā Moosā ؑ.

The Holy Qur'ān states, **"And when he came to it (the fire) he was called, 'O Moosā, verily, I am your Lord! So take off your shoes, you are in the sacred valley of Tuwā."**

Third type of Wahee

The third type of communication is an indirect communication, through the mediation of an angel. The Holy Qur'ān was revealed through this method, through an angel, namely Jibreel ؑ.

When the Holy Prophet ﷺ was forty years old, he received the first revelation. The Hadeeth can be found in Saheeh Al-Bukhāri; Sayyidah Ā'ishah ؓ narrates, **"The commencement of divine inspiration to Allāh's Messenger ﷺ was in the form of righteous (true) dreams, which came true like bright daylight; then the love of seclusion was bestowed upon him."**

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The First Revelation

The Holy Prophet ﷺ used to isolate himself in the cave of Hirā, where he used to worship Allāh ﷻ alone. Suddenly the truth descended upon him whilst he was in the cave. The Hadeeth regarding this incident says, "The angel Sayyidunā Jibreel ﷺ came to me and asked me to read. I replied, "I do not know how to read." Then the angel held me forcefully and pressed so hard that I could not bear it anymore, he then released me. Then he again asked me to read, and again I replied, "I do not know how to read." Thereupon he held me again and pressed me a second time till I could not bear it no more. He then released me and again asked me to read, but then again I replied I do not know how to read. Thereupon he held me a third time and pressed me and then released me and said; **"Read, In the Name of your Lord, Who has created (all that exists). He has created man from a clot of blood. Read! Your Lord is the Most Generous and Who taught with the pen, taught mankind what he knew not."** (96:1-5)

Then the Holy Prophet ﷺ returned with the inspiration and with his heart beating anxiously. He went to his beloved wife Sayyidah Khadeejah ﷺ and said, "Cover me, Cover me." She covered him until his anxiety transpired and he said, "I fear that something may happen to me." Sayyidah Khadeejah ﷺ replied, "Never! By Allāh ﷻ, Allāh ﷻ will never disgrace you. You keep good relations with your kith and kin. You help the poor and destitute, and you serve your guest generously and you assist the afflicted ones." The incident continues that Sayyidah Khadeejah ﷺ then accompanied the Holy Prophet ﷺ to her cousin Waraqah Ibn Nawfal, who during

the period of ignorance became a Christian and used to write the scriptures in Hebrew. He would write from the gospel in Hebrew as much as Allāh ﷻ wished him to write. He was an old man and had lost his eyesight. Sayyidah Khadeejah ﷺ said to him, "O' my cousin listen to the story of your nephew."

Waraqah asked, "My nephew, what have you seen?" The Holy Prophet ﷺ described what he had seen. Waraqah said, "This is the same one who keeps secrets i.e. angel Jibreel ﷺ who Allāh ﷻ had sent to Moosā ﷺ. I wish I were young and live up to the time when your people will turn you out. The Holy Prophet ﷺ asked in astonishment, "Will they drive me out?"

He replied in the affirmative and said, "Anyone who came with something similar to what you have brought was treated with hostility and if I shall remain alive until that day (when you will be turned out) then I will support you strongly." A few days later, Waraqah passed away, divine revelation came to a pause for a while which was a source of further anxiety for the Holy Prophet ﷺ.

The Second Revelation

Regarding the second revelation the Hadeeth can be found in Saheeh Al-Bukhāri, narrated by Sayyidunā Jābir Ibn Abdullāh ﷺ from the Holy Prophet ﷺ, "While I was walking all of a sudden I heard a voice from the sky. I looked up and saw the same angel Jibreel ﷺ who had visited me in the cave of Hirā, sitting on a chair between the sky and the earth. I was shocked seeing him and came

home and said wrap me (in blankets) and then Allāh ﷻ revealed the following verses, **"O' you enveloped in garments, arise and warn. Proclaim the greatness of your Lord. Keep your clothes clean and keep away from idols."** (74:1-5)

In the beginning, the Holy Prophet ﷺ used to bear revelation with great stress and hardship and used to move his lips quickly with the revelation in order to avoid forgetting it, so Allāh ﷻ revealed the following verses, **"Move not your tongue concerning the Qur'ān (O' Muhammad) to make haste therewith. It is for Us to collect it and give it to you (the ability to recite and memorise the Qur'ān)."** (75:16-17)

Virtues of Sūrahs

Virtues of Sūrah Al-Fātihah

Imām Ahmad Ibn Hanbal ﷺ recorded in his Musnad that Sayyidunā Abū Saeed Ibnul Mu'allā ﷺ said, "I was performing my Salāh when the Holy Prophet ﷺ called me, so I did not answer him until I finished the Salāh. I then went to him and he said, "What prevented you from coming?" I said, "O Messenger of Allāh ﷺ! I was praying!" He said, "Didn't Allāh ﷻ say, 'O you who believe! Answer Allāh (by obeying Him) and His Messenger when he calls you to that which gives you life.'" He then said, "I will teach you the greatest Sūrah in the Holy Qur'ān before you leave the Masjid." He held my hand and when he was about to leave the Masjid, I said, 'O Messenger of Allāh ﷺ! You said, I will teach you the greatest Sūrah in the Holy Qur'ān'. He said, 'Yes, Al-Hamdulillāhi Rab-bil-Ālameen. It is the seven repeated (verses) and the Glorious Qur'ān I was given.'" (Ahmad)

In another narration, the beloved Prophet ﷺ said, "By Him in Whose Hand is my soul! Allāh ﷻ has never revealed in the Tawrah, the Injeel, the Zaboor or the Holy Qur'ān a Sūrah like it. It is the seven repeated verses that I was given." (Ahmad)

In the chapter about virtues of the Holy Qur'ān, Imām Bukhārī ﷺ narrates that Sayyidunā Abū Saeed Al-Khudree ﷺ said, "Once we were on a journey when a female servant came and said, 'The leader of this area has been poisoned and our people are away. Is there a healer amongst you?' Then a man whose healing expertise

did not interest us stood up for her, read a Ruqyah (verses from the Holy Qur'ān) upon the leader, and he was healed. The chief gave him thirty sheep as a gift and some milk. When he came back to us, we said to him, 'You know of a (new) Ruqyah or did you do this before?' He said, 'I only used Ummul-Kitāb (Sūrah Al-Fātihah) as Ruqyah!' We said, 'Do not do anything further until we ask the Messenger of Allāh ﷺ. When we went back to Madeenah, we mentioned to the Holy Prophet ﷺ what had happened. The Holy Prophet ﷺ said, "Who told him it is a Ruqyah? (Implying that it was he who taught him) Divide (the sheep) and reserve a share for me."

Imām Muslim ﷺ recorded in his Saheeh, and Imām Nasa'i ﷺ in his Sunan that Sayyidunā Abdullāh Ibn Abbās ﷺ said, "While Jibreel ﷺ was with the Holy Prophet ﷺ, he heard a noise from above, Jibreel ﷺ lifted his sight to the sky and said, 'This is a door in Heaven being opened, and it has never been opened before'. An Angel descended from that door and came to the Holy Prophet ﷺ and said, 'Receive this glad tiding of two lights that you have been given, which no other Prophet before you was given: The Opening of the Book and the last (three) verses of Sūrah Al-Baqarah. You will not read a letter of them, but will gain its benefits."

Sayyidunā Abū Umāmah ﷺ reports from Rasūlullāh ﷺ that only four things were revealed from the treasures that lie beneath Allāh's ﷻ Throne. These are:

1. Ummul-Kitāb (Sūrah Al-Fātihah).

2. Āyatul-Kursi.
3. The concluding verses of Sūrah Al-Baqarah.
4. Sūrah Al-Kawthar. (Ad-Durrul-Manthoor)

Sayyidunā Mujāhid ﷺ narrates that the cursed Iblees cried on the following four occasions:

1. When Sūrah Al-Fātihah was revealed.
2. When Allāh ﷻ declared him to be cursed.
3. When he was banished to the Earth.
4. When the Holy Prophet ﷺ was made a Rasūl (Messenger).

Virtues of Sūrah Al-Baqarah

Sayyidunā Abū Hurairah ﷺ narrates that the Holy Prophet ﷺ said, "Do not make your home like graveyards (by not making Dhikr and not reciting the Holy Qur'ān therein). Without a doubt, Shaytān flees from the house wherein Sūrah Al-Baqarah is recited."

(Tirmizi)

Sayyidunā Abū Umāmah ﷺ reports that the Holy Prophet ﷺ said, "Recite the Holy Qur'ān because it will appear as an intercessor for its people on the Day of Judgement. Recite the two lights, Sūrah Al-Baqarah and Sūrah Al-Imrān, because these two will appear like two clouds or like two flights of birds on the Day of Judgement. They will then intercede very strongly on behalf of their people. Recite Sūrah Al-Baqarah because its recitation is a source of blessings, forsaking it is a great deprivation and the people of falsehood cannot combat it." (Muslim)

Hāfiz Ibn Katheer ؓ says that the people of falsehood in the above Hadeeth refers to those who practice black magic. Therefore the person who recites Sūrah Al-Baqarah will be safeguarded from the effect of black magic.

Sayyidunā Abū Hurairah ؓ reports from the Holy Prophet ﷺ that everything has a high point, and the high point of the Holy Qur'ān is Sūrah Al-Baqarah. Sūrah Al-Baqarah contains a verse that is the leader of all verses, Āyatul-Kursi. Shaytān will surely flee from the home wherein Āyatul-Kursi is recited. (Tirmizi)

Sūrah Al-Baqarah is referred to as the high point of the Holy Qur'ān, either because it is the longest Sūrah in the Holy Qur'ān or because it contains a large number of laws. (Mirqāt)

Sayyidunā Umar ؓ used to say that Sūrah Al-Baqarah, Sūrah An-Nisā, Sūrah Al-Hajj and Sūrah An-Noor must be learnt because they contain the Farā'idh (obligations). (Ad-Durrul Manthoor)

Sayyidunā Nawās Ibn Sam'ān ؓ narrates, "I heard the Holy Prophet ﷺ saying, "The Holy Qur'ān as well as those who committed themselves to it will be presented on the Day of Judgement, preceded by Sūrah Al-Baqarah and Sūrah Al-Imrān."

Sayyidunā Suhail Ibn Sa'd ؓ reports that the Holy Prophet ﷺ said, "Everything has a hump (top) and the hump of the Holy Qur'ān is Sūrah Al-Baqarah. Whoever recites it in his home during the day, Shaytān will not have access to it for three days and whoever re-

cites it in his home during the night, Shaytān will not have access to it during the nights." (Ibn Hibbān)

Imām Baihaqi ؓ reports in his masterpiece Shuabul-Imān that the Holy Prophet ﷺ said, "Whoever recites Sūrah Al-Baqarah in the night would be crowned with a crown in Paradise." (Baihaqi)

Imām Tirmizi ؓ recorded a Hadeeth in his Sunan on the authority of Sayyidunā Abū Hurairah ؓ who said, "The Holy Prophet ﷺ sent out a mission consisting of a good number of people and asked them to recite the Holy Qur'ān. He asked each person to recite the amount of the Holy Qur'ān he knew. When he came upon one of them, who was the youngest in age, he said, "What do you know O' young man?" The young man replied, "I know such and such, as well as Sūrah Al-Baqarah." The Holy Prophet ﷺ said, "Do you know Sūrah Al-Baqarah?" The young man replied, "Yes." Upon hearing this, the Holy Prophet ﷺ told him, "March forth then, you are their commander." (Tirmizi)

Virtues of Āyatul-Kursi

Tremendous virtues have been associated with Āyatul-Kursi. The authentic Ahādeeth describes it as 'the greatest verse of the Holy Qur'ān'. Imām Ahmad ؓ recorded that Sayyidunā Ubayy Ibn Ka'b ؓ said that the Holy Prophet ﷺ asked him about the greatest verse in the Holy Qur'ān, and Sayyidunā Ubayy ؓ answered, "Allāh ﷻ and His Messenger ﷺ know better." When the Holy Prophet ﷺ repeated his question several times, Sayyidunā Ubayy ؓ replied, "Āyatul-Kursi." The Holy Prophet ﷺ commented, "Congratulations

for having knowledge, O Abul Mundhir! By He in Whose Hand is my soul! This verse has a tongue and two lips with which she praises the King (Allāh ﷻ) next to the leg of the Throne." (Ahmad)

Imām Bukhārī ﷺ recorded a story in his Saheeh from Sayyidunā Abū Hurairah ﷺ, in the chapters on the Virtues of the Holy Qur'ān and the description of Shaytān. In the narration, Sayyidunā Abū Hurairah ﷺ says, "Allāh's Messenger ﷺ assigned me to keep watch over the Sadaqah (charity) of Ramadhān. A person started taking handfuls of foodstuff. I caught him and said, 'By Allāh ﷻ, I will take you to Allāh's Messenger ﷺ'. He said, 'Release me, for I am weak and have many dependents and I am in great need.' I released him, and in the morning Allāh's Messenger ﷺ asked me, 'What did your prisoner do yesterday, O Abū Hurairah?' I said, 'O Allāh's Messenger ﷺ, he complained of being needy and of having many dependents, so I pitied him and let him go.' Allāh's Messenger ﷺ said, 'Indeed, he told you a lie and will be coming again.' I believed that he would show up again, for Allāh's Messenger ﷺ had told me that he would return. So I watched for him. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him and said, 'I will definitely take you to Allāh's Messenger ﷺ'. He said, 'Leave me, for I am very needy and have many dependents. I promise I will not come back again.' 'I pitied him and let him go. In the morning Allāh's Messenger ﷺ asked me, 'What did your prisoner do last night, O' Abū Hurairah?' I replied, 'O' Allāh's Messenger ﷺ! He complained of his great need and of too many dependents, so I took pity on him and set him free.'

The Holy Prophet ﷺ said, 'Verily, he told you a lie; he will return.' I waited for him attentively for the third time, and when he (came and) started stealing handfuls of foodstuff, I caught hold of him and said, 'I will surely take you to Allāh's Messenger ﷺ as it is the third time you promised not to return, yet you returned.' He said, 'Let me teach you some words which Allāh ﷻ will give you benefit from.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite Āyatul-Kursi: Allāhu lā ilāha illā Huwal-Hayyul-Qayyoom, till you finish the whole verse. (If you do so), Allāh ﷻ will appoint a guard for you who will stay with you, and no Shaytān will come near you until morning.' So I released him. In the morning, Allāh's Messenger ﷺ asked, 'What did your prisoner do yesterday?' I replied, 'O Allāh's Messenger ﷺ! He claimed that he would teach me some words by which Allāh ﷻ will grant me some benefit, so I let him go.' Allāh's Messenger ﷺ asked, 'What are they?' I replied, 'He said to me that whenever you go to bed, recite Āyatul-Kursi from the beginning to the end, Allāhu lā ilāha illā Huwal-Hayyul-Qayyoom. He further said to me that (if you do so) then Allāh ﷻ will appoint a guard for you who will stay with you, and no Shaytān will come near you until morning.' (One of the narrators) then commented that they (the Companions ﷺ) were very keen to do good deeds. The Holy Prophet ﷺ said, 'He spoke the truth, although he is a liar. Do you know whom you were talking to these three nights, O' Abū Hurairah?' Sayyidunā Abū Hurairah ﷺ replied, 'No.' He said, 'It was the Shaytān.'

Virtues of the beginning and end verses of Sūrah Al-Baqarah

Numerous virtues have been associated with the first and last portions of Sūrah Al-Baqarah. Imām Dārimi ؒ recorded that Sayyidunā Abdullāh Ibn Mas'ood ؓ said, "Whoever recites four verses from the first part of Sūrah Al-Baqarah, Āyatul-Kursi, two verses after Āyatul-Kursi and three verses from the last part of Sūrah Al-Baqarah, Shaytān would never come near him or near the members of his family on that day, and nothing he despises would come near him or the members of his family, and never are these verses recited over a madman without him regaining his consciousness." (Dārimi)

In another Hadeeth of Imām Dārimi ؒ it mentions, "Whoever recites ten verses from Sūrah Al-Baqarah in the night, Shaytān shall not have access to the house during that night till he wakes up in the morning. These are four verses from the first part of the Sūrah, followed by Āyatul-Kursi, two verses after Āyatul-Kursi and three verses from the last part of the Sūrah beginning with Lillāhi Mā Fis Samāwāti..."

Imām Bukhāri ؒ reports on the authority of Sayyidunā Abū Mas'ood Al-Ansāri ؓ that the Holy Prophet ﷺ said, "The two verses of the last part of Sūrah Al-Baqarah, whoever recites them during the night, they shall suffice him."

Commentators mention that this means that the recitation of these verses will be sufficient to protect the person from the harm and evil of all man and all Jinn. Others say that he shall be safe from all

calamities and adversities while a third opinion is that these will suffice for all the other virtuous acts which could not be carried out for some reason. Still another group maintains that these will suffice to substitute the optional Salāh at night.

Sayyidunā Nu'mān Ibn Basheer ؓ reports that the Holy Prophet ﷺ said, "Allāh ﷻ wrote a book two thousand years before He created the heavens and the earth, He then sent two verses from that book, to mark the end of Sūrah Al-Baqarah. When these two verses are recited in a house, for three nights Shaytān would never come near it." (Tirmizi)

Imām Ahmad ؒ narrates on the authority of Sayyidunā Uqbah Ibn Āmir ؓ who said, "I heard the Messenger of Allāh ﷺ saying on the Mimbar (pulpit), "Recite these two verses from the last part of Sūrah Al-Baqarah, for my Lord, the Most Gracious gave them to me from under the Throne." (Ahmad)

In a Hadeeth of Muslim it is recorded that the Holy Prophet ﷺ was awarded three things during Mi'rāj:

1. The five daily Salāh,
2. The concluding verses of Sūrah Al-Baqarah
3. The forgiveness of major sins of his Ummah if they do not commit Shirk (polytheism). The pardoning of major sins will be due to the Mercy of Allāh ﷻ, or repentance or after receiving a brief punishment in Jahannam where after these believing sinners will also enter Jannah.

Virtues of the beginning and end verses of Sūrah Al-Baqarah

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Sayyidunā Abdullāh Ibn Abbās ؓ narrates that once Sayyidunā Jibreel ؑ was sitting with the Holy Prophet ﷺ when they heard a tremendous sound from the sky. They looked upwards and Sayyidunā Jibreel ؑ said that a door of the heavens opened which had not opened before this day. An angel appeared from this door whom Sayyidunā Jibreel ؑ introduced as one who had before this day never descended to the earth. This angel greeted the Holy Prophet ﷺ with Salām and said, "I wish to inform you of two celestial lights that have been conferred especially to you and to no other Prophet before. The first is the Fātiḥatul Kitāb (the opening chapter of the Holy Qur'ān called Sūrah Al-Fātiḥah) and the second is the concluding portion of Sūrah Al-Baqarah. Whichever of those you recite (as Du'ās) Allāh ﷻ will surely grant you your request." (Muslim)

The virtues and importance of these verses can be gathered from these Ahādeeth. They were revealed on Mi'rāj and any Du'ā made with them will be accepted by Allāh ﷻ.

Imām Baihaqi ؓ and Imām Hākim ؓ in his Mustadrak narrate on the authority of Sayyidunā Abū Dharr ؓ that the Holy Prophet ﷺ said, "Allāh ﷻ has concluded Sūrah Al-Baqarah with two verses which were given to one from His treasures which is hidden under the Throne. Learn them (the two verses) and teach your wives (to recite them) for they are an embodiment of prayer, the Qur'ān and supplication." (Hākim) This is why Sayyidunā Umar ؓ and Sayyidunā Ali ؓ said, "Anybody who has any sense in him would never go to sleep without having recited these two verses."

Virtues of Sūrah Al-Imrān

Some of the virtues of Sūrah Al-Imrān have been already mentioned with Sūrah Al-Baqarah in the previous pages. I would like to mention some more virtues of the Sūrah as a whole and virtues of some of its specific verses.

On the authority of Sayyidah Asmā Bint Yazeed ؓ the Holy Prophet ﷺ said, "Allāh's ﷻ greatest Name is in these two verses 'Wa ilāhukum ilāhun wāhid, lā ilāha illāhuwar-Rahmānur-Raheem' and the opening verse of Sūrah Al-Imrān." (Tirmizi)

Sayyidunā Abdullāh Ibn Mas'ood ؓ said, "What an excellent treasure Sūrah Al-Imrān is to a pauper when he recites it in Salāh during the last part of the night (i.e. Tahajjud Salāh)."

Sayyidunā Abū Umāmah ؓ narrates that the Holy Prophet ﷺ said, "Allāh's ﷻ most magnificent Name with which when it is used to supplicate to Him, He answers, is found in three Sūrahs, namely Sūrah Al-Baqarah, Sūrah Al-Imrān and Sūrah Tā Hā."

(Ibn Mājah, Hākim)

Imām Ahmad ؓ narrates a Hadeeth in his Musnad on the authority of Sayyidunā Zubair Ibnul Awwām ؓ that he heard the Holy Prophet ﷺ reciting the following verse 'Shahidallāhu annahu lā ilāha illāhu' till the end and said at the end of the verse, "And I am amongst those who testify to that O' Lord." (Ahmad)

In another Hadeeth narrated by Sayyidunā Anas ؓ, he mentions that the Holy Prophet ﷺ said to Sayyidunā Mu'adh ؓ, "Shall I not teach you a supplication which when used to implore, Allāh ﷻ shall pay your debt, even if it be as huge as Mount Uhud?" The Holy Prophet ﷺ then recited it i.e. the verse (Qulillāhumma...) till the end of the verse.

Imām Bukhārī ؓ and Imām Muslim ؓ mention a Hadeeth in their authentic books of Ahādeeth on the authority of Sayyidunā Abdullāh Ibn Abbās ؓ, that he spent the night with his maternal aunt Sayyidah Maymūnah ؓ, (who was the blessed wife of the Holy Prophet ﷺ), the purpose was to observe the Tahajjud Salāh of the Holy Prophet ﷺ. He narrates that when the Holy Prophet ﷺ awoke at night, he recited the concluding verses of Sūrah Al-Imrān, from verse 190 (Inna fee khalqis samā wāti wal ardh) till the end of the Sūrah.

Sayyidunā Uthmān ؓ narrates that the person who recites the concluding verses of Sūrah Al-Imrān at night, shall receive the reward of performing Salāh for the entire night. (Dārimi)

Sayyidunā Abdullāh Ibn Mas'ood ؓ reports that the person who recites Sūrah Al-Imrān is indeed wealthy. (Dārimi)

Sūrah Al-Imrān is a 'talking proof' against the Ahle-Kitāb (the Jews and Christians) and also the idolaters since it addresses them all. It invites them towards the truth of Islām.

Virtues of Sūrah Al-An'ām

Sayyidunā Jābir ؓ narrates that when Sūrah Al-An'ām was revealed, the Holy Prophet ﷺ glorified the Name of his Lord and then said, "This Sūrah was accompanied by as many Angels as could block the horizon." (Hākim)

Sayyidunā Ali ؓ says that Sūrah Al-An'ām was revealed in its entirety, accompanied by seventy Angels from each Heaven until they delivered it to the Holy Prophet ﷺ. Never has it been recited over a person without Allāh ﷻ granting him cure. (Baihaqi)

Sayyidunā Abdullāh Ibn Abbās ؓ said, "All of Sūrah Al-An'ām was revealed in Makkah at night, accompanied by seventy thousand Angels raising their voices in glorification of Allāh ﷻ."

(Ad-Durrul Manthoor)

Virtues of Sūrah Yūsuf

Sayyidunā Ubay Ibn Ka'b ؓ narrates that the Holy Prophet ﷺ said, "Teach your relatives Sūrah Yūsuf, for any Muslim who recites it or teaches it to his family and his servants, Allāh ﷻ shall ease for him the agony of death, and give him the strength that will prevent him from envying a Muslim." (Ibn Asākir)

Virtues of Sūrah Al-Kahf

Sayyidunā Abū Dardā ؓ narrates that the Holy Prophet ﷺ said, "Whoever memorises ten verses from the first part of Sūrah Al-Kahf shall be protected from the mischief of Dajjāl (the Anti-Messiah)."

In another Hadeeth narrated by Sayyidunā Anas ؓ, he mentions that the Holy Prophet ﷺ said to Sayyidunā Mu'ādh ؓ, "Shall I not teach you a supplication which when used to implore, Allāh ﷻ shall pay your debt, even if it be as huge as Mount Uhud?" The Holy Prophet ﷺ then recited it i.e. the verse (Qulillāhumma...) till the end of the verse.

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Virtues of Sūrah Al-An'ām

Sayyidunā Jābir ؓ narrates that when Sūrah Al-An'ām was revealed, the Holy Prophet ﷺ glorified the Name of his Lord and then said, "This Sūrah was accompanied by as many Angels as could block the horizon." (Hākim)

Sayyidunā Ali ؓ says that Sūrah Al-An'ām was revealed in its entirety, accompanied by seventy Angels from each Heaven until they delivered it to the Holy Prophet ﷺ. Never has it been recited over a person without Allāh ﷻ granting him cure. (Baihaqi)

Sayyidunā Abdullāh Ibn Abbās ؓ said, "All of Sūrah Al-An'ām was revealed in Makkah at night, accompanied by seventy thousand Angels raising their voices in glorification of Allāh ﷻ."

(Ad-Durrul Manthoor)

Virtues of Sūrah Yūsuf

Sayyidunā Ubay Ibn Ka'b ؓ narrates that the Holy Prophet ﷺ said, "Teach your relatives Sūrah Yūsuf, for any Muslim who recites it or teaches it to his family and his servants, Allāh ﷻ shall ease for him the agony of death, and give him the strength that will prevent him from envying a Muslim." (Ibn Asākir)

Virtues of Sūrah Al-Kahf

Sayyidunā Abū Dardā ؓ narrates that the Holy Prophet ﷺ said, "Whoever memorises ten verses from the first part of Sūrah Al-Kahf shall be protected from the mischief of Dajjāl (the Anti-Messiah)."

In another narration of Sayyidunā Abū Dardā ؓ it mentions that whoever recites ten verses from the last part of Sūrah Al-Kahf shall be protected from the mischief of Dajjāl.

(Abū Dāwood, Tirmizi, Nasai)

Imām Ahmad Ibn Hanbal ؓ narrates a Hadeeth in his Musnad on the authority of Sayyidunā Muāz ؓ that the Holy Prophet ﷺ said, "One who recites the first and last verses of Sūrah Al-Kahf, for him there is light from his feet up to his head. And the one who were to recite the whole Sūrah, then for him there is light from the earth to the sky." (Ahmad)

Sayyidunā Abū Sa'eed Al-Khudhree ؓ narrates that the Holy Prophet ﷺ said, "Whoever recites Sūrah Al-Kahf in the same manner as it was revealed, it will serve for him as a light on the Day of Judgement from his residence to Makkah. And whoever recites ten verses of its last part and it happened that Dajjāl should appear thereafter he (Dajjāl) would not be able to overpower him."

In another narration, Sayyidunā Abū Sa'eed ؓ states that the Holy Prophet ﷺ said, "Whoever recited Sūrah Al-Kahf on a Friday, Allāh ﷻ will kindle for him abundant light (to illuminate the period) between the two Fridays (the Friday on which the recitation was made and the next Friday)." (Hākim)

The significance of this Sūrah can be further understood by the following Hadeeth narrated on the authority of Sayyidunā Al-Barā Ibn Āzib ؓ. Whilst a person was reciting Sūrah Al-Kahf, he saw

his mount (animal) running away. When he looked up (in its direction), he saw something like a cloud. The man came and narrated the incident to the Holy Prophet ﷺ. The Holy Prophet ﷺ remarked, "It was the tranquillity and peace that came down with the Holy Qur'ān or he said it came down upon the Holy Qur'ān." (Tirmizi)

May Allāh ﷻ give us the Tawfeeq (ability) to recite this Sūrah on a regular basis and attain its virtues and rewards, Āmeen.

Virtues of Sūrah Al-Mu'minoon

Sayyidunā Abdullāh Ibn Mas'ood ؓ recited in the ear of an afflicted person the verses of Sūrah Al-Mu'minoon, (Afa-hasibtum Annamā Khalaqtum) (from verse 115 till 118) until he completed the Sūrah, and he (the afflicted person) was cured. The Holy Prophet ﷺ asked, "What did you recite in his ear?" He (Abdullāh Ibn Mas'ood ؓ) told him, and the Holy Prophet ﷺ said, "By the Name in Whose Hand lies my soul, if a believing man was to recite it over a mountain, it (the mountain) would have melted."

Muhammad Ibn Ibrāhim, on the authority of his father said that the Holy Prophet ﷺ sent us on an expedition, and ordered us to recite 'Afa-hasibtum Annamā Kalaqtum...' (from verse 115 till 118, Sūrah 23) in the morning and evening. Thus we recited it and were able to take the war spoils and remain safe.

Virtues of Sūrah As-Sajdah

Imām Tirmizi ؓ narrates on the authority of Sayyidunā Jābir ؓ that the Holy Prophet ﷺ would not sleep until he recited Sūrah

Al-Mulk and Sūrah As-Sajdah. (Tirmizi, Ahmad)

In the section 'Chapter of Friday Salāh' Imām Bukhārī   recorded that Sayyidunā Abū Hurairah   said, "The Holy Prophet   used to recite Sūrah As-Sajdah and Sūrah Al-Insān in the Fajr Salāh on Friday." (Bukhārī, Muslim)

Virtues of Sūrah Yāseen

Sayyidunā Maqil Ibn Yasār   narrates that the Holy Prophet   said, "Sūrah Yāseen is the heart of the Holy Qur'ān." (Ahmad, Abū Dāwood)

Imām Ghazālī   comments that one reason for calling Sūrah Yāseen the heart of the Holy Qur'ān could be that in this Sūrah, themes relating to the Day of Judgement and the resurrection have appeared with particular details and eloquent presentation. Then out of the principles of faith these are the belief in the Hereafter, something on which depends the soundness of human deeds. The fear of the Hereafter makes someone ready for good deeds and this is what stops one from indulging in desires that are unlawful. So the way soundness of the body depends on the soundness of the heart, similarly the soundness of the faith (Imān) depends on the concern for the Hereafter. (Ma'āriful Qur'ān)

On the authority of Sayyidunā Jundub Ibn Abdullāh   that the Holy Prophet   said, "Whoever recites Sūrah Yāseen in the night seeking the pleasure of Allāh  , would be forgiven." (Ibn Hibbān)

Imām Hākim   narrates a Hadeeth in which the Holy Prophet   said, "Whoever recites Sūrah Yāseen would achieve (in reward) the equivalent to as if he had recited the Holy Qur'ān ten times." (Hākim)

A similar narration is reported by Imām Tirmizi   on the authority of Sayyidunā Anas   that the Holy Prophet   said, "Everything has a heart, and the heart of the Holy Qur'ān is (Sūrah) Yāseen. Whoever recites Sūrah Yāseen, Allāh   will give him the reward of reciting the whole Qur'ān ten times."

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Virtues of Sūrah Ad-Dukhān

The excellence of the seven Hāmims namely Sūrah Ghāfir, Sūrah Fussilat, Sūrah Ash-Shurah, Sūrah Az-Zukhruf, Sūrah Ad-Dukhān, Sūrah Al-Jāthiyah and Sūrah Al-Ahqāf: Sayyidunā Abdullāh Ibn Mas'ood   said, "The Hāmims are the embellishment of the Holy Qur'ān." (Hākim, Baihaqi)

Sayyidunā Abū Hurairah   narrates that the Holy Prophet   said, "Whoever recites Sūrah Hāmim (Ad-Dukhān) on the night of Friday, would be forgiven." (Tirmizi)

Sayyidunā Umāmah   narrates that the Holy Prophet   said, "Anyone who recites Sūrah Ad-Dukhān on a Friday, in the night or in the day, Allāh   will build for him a house in Jannah." (Qurtubi)

Virtues of Sūrah Al-Fath

Sayyidunā Zaid Ibn Aslam ؓ narrates on the authority of his father that the Holy Prophet ﷺ was marching forth in the night during one of his travels, together with Sayyidunā Umar ؓ. Sayyidunā Umar ؓ asked him about something but the Holy Prophet ﷺ did not respond to him, he then asked him once again, but he did not respond to him, so he asked again, but still he did not respond. So Sayyidunā Umar ؓ said to himself, 'May your mother be deprived of you! You have asked the Holy Prophet ﷺ three times and all that time he did not respond to you'. Sayyidunā Umar ؓ says, "I moved my camel until I was in the forefront of the men, for I feared a revelation may come down regarding me. But soon, I heard a caller screaming my name, and I said (to myself), 'You have been afraid less a revelation may be sent down regarding you'. So, I came to the Messenger of Allāh ﷺ and after greeting him, he said, "A Sūrah (of the Holy Qur'ān) was revealed to me tonight, indeed it is the dearest Sūrah to my heart than anything under the sun." The Holy Prophet ﷺ then recited Sūrah Al-Fath. (Bukhārī)

On the authority of Sayyidunā Qatādah ؓ that Sayyidunā Anas ؓ narrated to him saying that when Sūrah Al-Fath was revealed during the Holy Prophet's ﷺ return journey from Hudaibiyah, amid sadness and depression in their (Muslims) ranks and after slaughtering the sacrificial animal, the Holy Prophet ﷺ said, "A verse has been revealed to me which is more beloved to my heart than the whole world." (Muslim)

Sūrah Al-Fath mentions regarding the treaty of Hudaibiyah and the Muslims conquest of Khaybar, after which it concludes with a beautiful description of the Sahābah ؓ. The beginning of this Sūrah was revealed while the Holy Prophet ﷺ and the Sahābah ؓ were on a journey.

Sayyidunā Anas Ibn Mālik ؓ narrates that after concluding the peace treaty of Hudaibiyah, the Muslims were returning to Madeenah in grief because they were unable to perform the Umrah they set out to perform. When the opening verses of Sūrah Al-Fath were revealed, the Holy Prophet ﷺ said to the Sahābah ؓ, "Such a verse has been revealed to me which is more beloved to me than the entire world." The Holy Prophet ﷺ then recited the verse, "Indeed We have granted you a manifest victory so that Allāh may forgive you for those shortcomings that have passed and those that may occur in the future!" Thereupon, the Sahābah ؓ said, "Congratulations to you, O' Rasulullāh ﷺ! We would like to know what will become of us.!" It was then that Allāh ﷻ revealed the verse, "That He may admit the believing men and women into gardens beneath which rivers flow." (Anwārul Bayān, Bukhārī)

Virtues of Sūrah Al-Qamar

Sayyidunā Umar ؓ asked Sayyidunā Abū Wāqid al-Laithy ؓ about the verses the Holy Prophet ﷺ used to recite in Eidul Fitr and Eidul Adhā Salāh. Sayyidunā Abū Wāqid Al-Laithy ؓ replied, "He used to recite Sūrah Qāf and Sūrah Al-Qamar." (Muslim)

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Virtues of Sūrah Ar-Rahmān

On the authority of Sayyidunā Jābir Ibn Abdullāh ؓ that the Holy Prophet ﷺ came out to his Companions and recited Sūrah Ar-Rahmān from the beginning to the end and they all kept quiet. So he said, "Why do I see you so quiet? I had recited it (Sūrah Ar-Rahmān) to the Jinns and they were more responsive than you are. Whenever I came across the verse "So which favours of your Lord do the two of you deny?" The Jinns would say, "There is nothing among Your bounties that we can deny, praise be to You'." (Tirmizi)

Sayyidunā Ali ؓ says that he heard the Holy Prophet ﷺ saying, "Everything has its elegance and the elegance of the Holy Qur'an is Sūrah Ar-Rahmān." (Baihaqi)

In Sūrah Ar-Rahmān, Allāh ﷻ discusses the various favours that He has blessed man and Jinn with. These favours are tremendous and benefit people in this world and in the Hereafter. Allāh ﷻ repeats the verse, "So which favours of your Lord do the two of you deny?" thirty one times in the Sūrah. This creates great beauty to the Sūrah in terms of recitation and meaning.

Virtues of Sūrah Al-Wāqiah

Sayyidunā Abdullāh Ibn Abbās ؓ says that Sayyidunā Abū Bakr ؓ said to the Holy Prophet ﷺ, "I observe that your hair has grown grey." The Holy Prophet ﷺ said, "Sūrah Hood and Sūrah Al-Wāqiah turned my hair grey." (Tirmizi)

Sayyidunā Abdullāh Ibn Mas'ood ؓ says that he heard the Holy Prophet ﷺ saying, "He who recites Sūrah Al-Wāqiah every night would never encounter poverty." Therefore Sayyidunā Abdullāh Ibn Mas'ood ؓ used to instruct his daughters to recite Sūrah Al-Wāqiah every night. (Baihaqi)

When Sayyidunā Abdullāh Ibn Mas'ood ؓ was on his death bed, Sayyidunā Uthmān ؓ asked him, "What do you desire?" "Allāh's ﷻ Mercy," came the reply. When Sayyidunā Uthmān ؓ asked whether he needed a doctor, he replied, "The doctor made me ill, (i.e. Allāh ﷻ Who is the real healer has given me this illness)." When Sayyidunā Uthmān ؓ asked whether he should send an allowance for him, Sayyidunā Abdullāh Ibn Mas'ood ؓ replied that he had no need for an allowance. Sayyidunā Uthmān ؓ insisted that he accept it because he was leaving his family behind. To this Sayyidunā Abdullāh Ibn Mas'ood ؓ replied, "I have taught them something which if they continue reciting, they will never be in need. I have heard the Holy Prophet ﷺ say that the person who recites Sūrah Al-Wāqiah every night will never suffer from poverty."

Sayyidunā Abdullāh Ibn Abbās ؓ narrates from the Holy Prophet ﷺ who said, "Sūrah Al-Wāqiah is the Sūrah of wealth, so recite it and teach it to your children." (Ibn Asākir)

Sūrah Al-Wāqiah discusses the advent of the Day of Judgement and the rewards and punishment the people will witness after being dispatched to Jannah and Jahannam.

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The beginning of the Sūrah classifies people into three groups.

1. As'hābul Maymanah (those on the right).
2. As'hābul Mash'amah (those on the left).
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Virtues of Sūrah Al-Hadeed

On the authority of Sayyidunā Al-Irbād Ibn Sāriyah ؓ that the Holy Prophet ﷺ used to recite the Sūrahs of glorification before retiring, and said (regarding them) that there is a verse in them (the Sūrahs of glorification) which is better than a thousand verses.

(Tirmizi)

The verse which is referred to here is Verse 3 of Sūrah Al-Hadeed i.e. Allāh ﷻ saying, **"(He is the First, the Last, the Obvious, the Hidden and He knows everything.)"** (Ibn Katheer)

Virtues of Sūrah Al-Hashr

On the authority of Sayyidunā Ma'qil Ibn Yasār ؓ that the Holy Prophet ﷺ said, "Whoever recites when he wakes up in the morning, (A'oodhu billāhis Samieel Aleem Minash Shaytānir Rajeem) and then recites three verses from the last part of Sūrah Al-Hashr, will be assigned seventy thousand Angels to pray for him until the evening, and should he die that day, he would die as a martyr."

(Tirmizi, Dārimi)

Virtues of Sūrah Al-Mulk

On the authority of Sayyidunā Anas ؓ that the Holy Prophet ﷺ said, "There is a Sūrah in the Holy Qur'ān containing only thirty verses. It argues on behalf of the reader until it enters him into Paradise. That is Tabārakallazi (Sūrah Al-Mulk)."

In another narration of Sayyidunā Abū Hurairah ؓ it mentions that the Holy Prophet ﷺ said, "There is in the Holy Qur'ān a Sūrah of thirty verses which intercedes for a person (its reader) until he is forgiven. This is Sūrah Al-Mulk."

Regarding Sūrah Al-Mulk there is a narration that the Holy Prophet ﷺ said, "My heart desires that this Sūrah should be present in the heart of every believer." According to another narration, one who recites Sūrah Al-Mulk and Sūrah As-Sajdah between the Maghrib Salāh and the Ishā Salāh is like a person who stands in Salāh throughout the night of Laylatul-Qadr." It is also reported that if someone recites these two Sūrahs, seventy virtues are added to his account and seventy sins are forgiven. In one Hadeeth it mentions that if one recites these two Sūrahs, reward equal to that of standing in Salāh throughout the Laylatul-Qadr is written for him.

Imām Tirmizi ؓ reports from Sayyidunā Abdullāh Ibn Abbās ؓ who states, "Some Sahābah ؓ pitched a tent at a place without knowing that there was a grave at that place. All of a sudden, those who were pitching up the tent heard someone reciting Sūrah Al-Mulk. They reported the matter to the Holy Prophet ﷺ, who

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explained to them that this Sūrah guards against Allāh's ﷻ punishment and ensures deliverance (from Jahannam)."

Sayyidunā Jābir ؓ says that the Holy Prophet ﷺ did not use to go to sleep until he had recited Sūrah As-Sajdah and Sūrah Al-Mulk.

Sayyidunā Khālid Ibn Ma'dān ؓ has said that he heard the Hadeeth, "There was a man who was a great sinner, but he used to recite Sūrah As-Sajdah. He never read anything else. This Sūrah spread its wings over that man and submitted to Allāh ﷻ, 'O My Lord! This man used to recite me very frequently.' So the intercession of that Sūrah was accepted. It was ordered that each sin in his account should be substituted by a virtue."

Sayyidunā Ibn Ma'dān ؓ has also reported, "This Sūrah pleads for its reader in the grave and says, 'O' Allāh ﷻ! If I am contained in your Book then accept my intercession, otherwise remove me from your Book.'" This Sūrah appears in the form of a bird, spreads its wings over the dead and guards him against the punishment in the grave. He has reported all these merits for Sūrah Al-Mulk as well. He himself would never go to sleep unless he had recited these two Sūrahs.

Virtues of Sūrah Az-Zilzāl

Sayyidunā Abdullāh Ibn Umar ؓ narrates that a man came to the Holy Prophet ﷺ and said, "Direct me to recite O' Rasūlullāh ﷺ!" The Holy Prophet ﷺ said to the man, "Recite three Sūrahs with the letter Rā." The man said, "I have grown old and my tongue has be-

come heavy." The Holy Prophet ﷺ said, "Then recite three Sūrahs with the letters Hā-Meem." The man said something similar to his previous statement. Then the Holy Prophet ﷺ said, "Recite three of the glorification Sūrahs." The man repeated his previous statement and said, "Show me how to recite a comprehensive Sūrah." The Holy Prophet ﷺ showed him how to recite Sūrah Az-Zilzāl and when he reached the end of the Sūrah the man said, "Him, Who sent you with the truth as a Messenger, I shall never add anything to it." Then the man went away. The Holy Prophet ﷺ said, "The little man has gained success," (he said it twice). (Ibn Mājah)

Sayyidunā Anas Ibn Mālik ؓ narrates that the Holy Prophet ﷺ said, "Whoever recites Sūrah Az-Zilzāl, it would be equated for him (in reward) with the reward of one half of the Holy Qur'ān and whoever recites Sūrah Al-Ikhlās, it would be equated for him (in reward) with the reward of one third of the Holy Qur'ān."

(Tirmizi)

Virtues of Sūrah Al-Ādiyāt

Sayyidunā Hasan ؓ narrates that the Holy Prophet ﷺ said, "Sūrah Az-Zilzāl equals one half of the Holy Qur'ān and Sūrah Al-Ādiyāt is equal to one half of the Holy Qur'ān." (Tirmizi)

Sayyidunā Abdullāh Ibn Abbās ؓ narrated the same and added that Sūrah Al-Ikhlās equals one third of the Holy Qur'ān and Sūrah Al-Kāfiroon equals one quarter of the Holy Qur'ān.

explained to them that this Sūrah guards against Allāh's ﷻ punishment and ensures deliverance (from Jahannam)."

Sayyidunā Jābir ؓ says that the Holy Prophet ﷺ did not use to go to sleep until he had recited Sūrah As-Sajdah and Sūrah Al-Mulk.

Sayyidunā Khālīd Ibn Ma'dān ؓ has said that he heard the Hadeeth, "There was a man who was a great sinner, but he used to recite Sūrah As-Sajdah. He never read anything else. This Sūrah spread its wings over that man and submitted to Allāh ﷻ, 'O My Lord! This man used to recite me very frequently.' So the intercession of that Sūrah was accepted. It was ordered that each sin in his account should be substituted by a virtue."

Sayyidunā Ibn Ma'dān ؓ has also reported, "This Sūrah pleads for its reader in the grave and says, 'O' Allāh ﷻ! If I am contained in your Book then accept my intercession, otherwise remove me from your Book.'" This Sūrah appears in the form of a bird, spreads its wings over the dead and guards him against the punishment in the grave. He has reported all these merits for Sūrah Al-Mulk as well. He himself would never go to sleep unless he had recited these two Sūrahs.

Virtues of Sūrah Az-Zilzāl

Sayyidunā Abdullāh Ibn Umar ؓ narrates that a man came to the Holy Prophet ﷺ and said, "Direct me to recite O' Rasūlullāh ﷺ!" The Holy Prophet ﷺ said to the man, "Recite three Sūrahs with the letter Rā." The man said, "I have grown old and my tongue has be-

come heavy." The Holy Prophet ﷺ said, "Then recite three Sūrahs with the letters Hā-Meem." The man said something similar to his previous statement. Then the Holy Prophet ﷺ said, "Recite three of the glorification Sūrahs." The man repeated his previous statement and said, "Show me how to recite a comprehensive Sūrah." The Holy Prophet ﷺ showed him how to recite Sūrah Az-Zilzāl and when he reached the end of the Sūrah the man said, "Him, Who sent you with the truth as a Messenger, I shall never add anything to it." Then the man went away. The Holy Prophet ﷺ said, "The little man has gained success," (he said it twice). (Ibn Mājah)

Sayyidunā Anas Ibn Mālik ؓ narrates that the Holy Prophet ﷺ said, "Whoever recites Sūrah Az-Zilzāl, it would be equated for him (in reward) with the reward of one half of the Holy Qur'ān and whoever recites Sūrah Al-Ikhlās, it would be equated for him (in reward) with the reward of one third of the Holy Qur'ān."

(Tirmizi)

Virtues of Sūrah Al-Ādiyāt

Sayyidunā Hasan ؓ narrates that the Holy Prophet ﷺ said, "Sūrah Az-Zilzāl equals one half of the Holy Qur'ān and Sūrah Al-Ādiyāt is equal to one half of the Holy Qur'ān." (Tirmizi)

Sayyidunā Abdullāh Ibn Abbās ؓ narrated the same and added that Sūrah Al-Ikhlās equals one third of the Holy Qur'ān and Sūrah Al-Kāfiroon equals one quarter of the Holy Qur'ān.

Virtues of Sūrah At-Takāthur

Sayyidunā Abdullāh ؓ reported from his father who said that he came to the Holy Prophet ﷺ while he was reciting Sūrah At-Takāthur. The Holy Prophet ﷺ said, "The son of Ādam says, 'My property, my property.' Do you own any part of your property other than what you gave in charity or ate and consumed or what you wore?"

Sayyidunā Umar ؓ reports that the Holy Prophet ﷺ said, "Is there anyone among you who is able to recite one thousand verses every day?" The Companions ؓ asked, "And who is able to recite one thousand verses?" The Holy Prophet ﷺ said, "Can't anyone of you recite Sūrah At-Takāthur?" (Tirmizi)

Sayyidunā Umar ؓ narrates that the Holy Prophet ﷺ said, "Whoever recites one thousand verses in one night will meet Allāh ﷻ with a smile on his face." A Sahābi ؓ asked, "O' Rasūlullāh ﷺ, who is able to recite one thousand verses?" The Holy Prophet ﷺ recited Sūrah At-Takāthur and then said, "By He in Whose Hand is my soul, this is equal to one thousand verses."

Sayyidunā Jareer Ibn Abdullāh ؓ narrates that the Holy Prophet ﷺ said to us, "I will recite in your ears Sūrah At-Takāthur, whoever weeps (on its account) shall enter the Garden of Paradise." The Holy Prophet ﷺ then recited the Sūrah, some of us wept and others did not. Those who could not weep said, "O' Rasūlullāh ﷺ! We have tried to weep but we could not." Then the Holy Prophet ﷺ said, "I will recite it in your ears for the second time and whoever

weeps shall enter into the Garden of Paradise and whoever is unable to weep, should pretend to weep." (Tirmizi)

Virtues of Sūrah Al-Kāfiroon

Imām Bukhārī ؓ and Imām Muslim ؓ, both narrate on the authority of Sayyidunā Abdullāh Ibn Umar ؓ that the Holy Prophet ﷺ said, Sūrah Al-Ikhlās equals one third of the Holy Qur'ān and Sūrah Al-Kāfiroon equals one quarter of the Holy Qur'ān. The Holy Prophet ﷺ used to recite them (two Sūrahs) when performing the two Rak'āts of Fajr Salāh (two Sunnats).

A Companion of the Holy Prophet ﷺ narrates, "I went with the Holy Prophet ﷺ on a journey and when he came across a man who was reciting Sūrah Al-Kāfiroon, he said, "As for this one, he has been cleared from Shirk (polytheism) and there was another who was reciting Sūrah Al-Ikhlās, so the Holy Prophet ﷺ said, "With this Sūrah, his entrance into Paradise has become obligatory." In another Hadeeth it mentions; As for this one, he has been forgiven. (Ahmad, Targheeb)

Sayyidunā Farwah Ibn Nawfal ؓ narrates from his father Sayyidunā Nawfal ؓ that the Holy Prophet ﷺ said to Nawfal, "Recite Sūrah Al-Kāfiroon and then go to sleep for it is clearance from Shirk." (Abū Dāwood)

Sayyidunā Zaid Ibn Arqam ؓ narrates that the Holy Prophet ﷺ said, Whoever met Allāh ﷻ with two Sūrahs, would not be held accountable on the Day of Judgement i.e. Sūrah Al-Kāfiroon and Sūrah Al-Ikhlās.

Sayyidunā Abū Mas'ood Al-Ansāri ؓ says, "Whoever recited Sūrah Al-Kāfiroon and Sūrah Al-Ikhlās in one night has done much good.

Virtues of Sūrah An-Nasr

Sayyidunā Abdullāh Ibn Abbās ؓ narrates that Sūrah An-Nasr equals one quarter of the Holy Qur'ān. (Tirmizi)

Virtues of Sūrah Al-Ikhlās

On the authority of Sayyidunā Anas ؓ that a person said, "O' Messenger of Allāh ﷺ, I really love this Sūrah (Sūrah Al-Ikhlās)." The Holy Prophet ﷺ replied, "Your love for it would enable you to enter the garden of Paradise." (Tirmizi)

Imām Bukhāri ؓ narrates on the authority of Sayyidunā Abū Sa'eed Al-Khudree ؓ that a person heard another person reciting Sūrah Al-Ikhlās repeatedly. In the morning he came to the Holy Prophet ﷺ and narrated the incident to him. The Holy Prophet ﷺ said, "By Him in Whose hands is my soul it is equal to one third of the Holy Qur'ān. (Bukhāri)

Sayyidunā Abū Saeed Al-Khudree ؓ narrates that the Holy Prophet ﷺ said to his Companions ؓ, "Could any of you recite one third of the Holy Qur'ān in one night?" As they found it difficult, they said, "Who can endure that amongst us?" The Holy Prophet ﷺ replied, "Allāh ﷻ the only One, the Everlasting, is equal to one third of the Holy Qur'ān (Sūrah Al-Ikhlās."

(Bukhāri, Muslim, Abū Dāwood)

Sayyidah Ā'ishah ؓ narrates that the Holy Prophet ﷺ sent a person as the head of an army. The person used to lead them in their Salāh and he used to always finish off with Sūrah Al-Ikhlās. When they returned they narrated the whole story to the Holy Prophet ﷺ who remarked, "Ask him why was he doing that." When they asked him, he replied, "Because this is the attribute of Ar-Rahmān (the Most Merciful), hence I love to recite it." The Holy Prophet ﷺ said, "Inform him that Allāh ﷻ loves him." (Bukhāri, Muslim)

Sayyidunā Anas ؓ narrates that there was a person from the Ansār who used to lead them in Salāh in Masjid Qubā. Whenever he began reciting a Sūrah in the Salāh, he would commence with Sūrah Al-Ikhlās until he finished it and then he would join another Sūrah. He would do that in every Rak'at. His companions remarked, "You always begin with this Sūrah and then you will not be content that it suffices you until you have recited another Sūrah. Either you recite it only or you leave it and recite the other." He replied, "I shall not leave it. If you wish me to continue leading you in Salāh that way, I shall continue, and if you do not, I shall leave you." But they knew that he was one of the best amongst them and they did not want to be led by another person. So when the Holy Prophet ﷺ went to them, and they narrated the story to him, he asked, "O' man! What prevents you from doing as your companions ask you to do, and what makes you believe that this Sūrah is compulsory in each Rak'at?" "I love it," he replied. The Holy Prophet ﷺ said, "Your love for it has insured your entrance into the gardens of Paradise."

Sayyidunā Anas ؓ narrates the Holy Prophet ﷺ said, "Whoever recites Sūrah Al-Ikhlās two hundred times daily, would have the sins of fifty years wiped out, unless he owes a debt." (Tirmizi)

Sayyidunā Anas ؓ also narrates that the Holy Prophet ﷺ said, "Whoever goes to sleep in his bed and slept on his right side, then he recited Sūrah Al-Ikhlās a hundred times, Allāh ﷻ will say to him on the Day of Judgement, "O' My servant! Enter into the garden of Paradise on your right side." (Tirmizi)

Virtues of Sūrah Al-Falaq & Sūrah An-Nās

Sūrah Al-Falaq and Sūrah An-Nās are referred to as the "Mu'awwadhatāin" (i.e. the two Sūrahs by which protection is sought). Sayyidah Ā'ishah ؓ narrates that a person from the Jewish tribe of Banū Zuraiq by the name of Labeed Ibn A'sam cast a magic spell over the Holy Prophet ﷺ, causing him to forget worldly things that he had already done. When the Holy Prophet ﷺ made Du'ā to Allāh ﷻ, Allāh ﷻ revealed the plot to him. When the Holy Prophet ﷺ slept, Allāh ﷻ sent to him two Angels in the form of humans. One sat by the Holy Prophet's ﷺ head while the other sat by his feet. The following conversation took place:

"What is the matter with this person?"

"He has been affected with black magic."

"Who has done it to him?"

"Labeed Ibn A'sam!"

"On what did he do it?"

"He did it on the hair from a comb and some palm leaves."

"Where are these things?"

"In the well of Dhee-Arwān."

When the Holy Prophet ﷺ awoke, he went to the well with some of his Sahābah ؓ. Upon arriving there, they found that the water of the well had become so discoloured that it appeared as though someone has thrown Henna into it. The date palms in the well resembled the heads of Shayāteen (devils). When Sayyidah Ā'ishah ؓ asked the Holy Prophet ﷺ why he did not publicise the matter, he told her that he did not like evil news to spread after Allāh ﷻ had cured him. Thereafter, he had the hair and leaves burnt.

(Bukhāri, Muslim)

According to a narration of Sayyidunā Zaid Ibn Arqam ؓ, the Holy Prophet ﷺ suffered for a few days from the effect of black magic that the Jews had cast on him. Sayyidunā Jibreel ؑ informed the Holy Prophet ﷺ that a particular person had cast a spell on him and that he tied knots in his hair to accomplish this. The Holy Prophet ﷺ dispatched some of the Sahābah ؓ to remove the hair from the well that Sayyidunā Jibreel ؑ had described. When the hair was brought to the Holy Prophet ﷺ he was instantly cured just as a tired person feels after being free from his bonds. This was never brought to the attention of the Jew guilty of the black magic, who was never seen again. (Nasai)

It is reported in Tafseer Rūhul Ma'āni that when the palm leaves were removed from the well, a comb and some hair of the Holy Prophet ﷺ were found in it. Together with this was a wax figure of

the Holy Prophet ﷺ with needles stuck into it. There were eleven knots tied in the hair. Sayyidunā Jibreel ؑ had come with Sūrah Al-Falaq and Sūrah An-Nās (the number of verses of these Sūrahs equal eleven) and the Holy Prophet ﷺ opened a knot and removed a needle with every one of the eleven verses that he recited. The Holy Prophet ﷺ was then completely cured.

In the commentary it also mentions that Labeed Ibn A'sam's daughters assisted him in his sinister task. It is because of their involvement that Sūrah Al-Falaq states, "the evil of those women who blow on knots..." The author of Rūhul Ma'āni has written that this verse may be translated as "the evil of those souls who blow on knots..." This translation would include men and women who carry out this evil practice.

Ibn Katheer ؒ has quoted from the Tafseer of Tha'labi that a Jewish boy used to serve the Holy Prophet ﷺ. The Jews made the boy give them some of the hair from the Holy Prophet's ﷺ comb and some of the teeth of the comb. When he complied, they used witchcraft on the hair and comb teeth to make the Holy Prophet ﷺ ill. (Black magic is usually done using something that is associated with the victim). (Anwārul Bayān)

Sayyidunā Uqbah Ibn Āmir ؓ narrates that he was once travelling with the Holy Prophet ﷺ when an extremely strong wind suddenly started blowing and the sky became dark. The Holy Prophet ﷺ started seeking Allāh's ﷻ protection by reciting Sūrah Al-Falaq and Sūrah An-Nās. He then told Sayyidunā Uqbah Ibn Āmir ؓ that he should always seek Allāh's ﷻ protection. (Abū Dāwood)

In another narration, Sayyidunā Uqbah Ibn Amir ؓ reported saying, "I asked, O' Rasūlullāh ﷺ teach me how to recite from Sūrah Yūsuf and Sūrah Hood." The Holy Prophet ﷺ replied, "O Uqbah! Recite Sūrah Al-Falaq for you will never recite a Sūrah more cherished by Allāh ﷻ and more profound in His sight than this Sūrah. If you could try not to miss it, do so." (Hākim)

Sayyidunā Uqbah Ibn Āmir ؓ also narrates that the Holy Prophet ﷺ said, "Are you not aware of the verses that were sent down tonight, and nothing similar has ever been seen? These are Sūrah Al-Falaq and Sūrah An-Nās."

Sayyidunā Abdullāh Ibn Khubayb ؓ reports that it was raining one night and the sky had become extremely dark, concerned about the safety of the Holy Prophet ﷺ, the Sahābah ؓ looked for him. When they found him, Rasūlullāh ﷺ said, "Recite!" "What should I recite?" enquired Sayyidunā Abdullāh Ibn Khubayb ؓ. Rasūlullāh ﷺ replied, "Recite Sūrah Al-Ikhlās, Sūrah Al-Falaq and Sūrah An-Nās thrice every morning and evening. By doing this, you will be protected against everything you need protection from." (Tirmizi)

Sayyidunā Uqbah Ibn Āmir ؓ narrated that the Holy Prophet ﷺ instructed him to recite the Mu'awwadhatin after every Fardh Salāh. He also narrates that he was travelling with the Holy Prophet ﷺ when he said, "O' Uqbah! Should I not teach you these Sūrahs that are the best Sūrahs by which protection is sought?" The Holy Prophet ﷺ then taught him Sūrah Al-Falaq and Sūrah

An-Nās. When they stopped for the Fajr Salāh, the Holy Prophet ﷺ sensed that Sayyidunā Uqbah ؓ was not himself.

The Holy Prophet ﷺ recited Sūrah Al-Falaq and Sūrah An-Nās in the Fajr Salāh and then asked, "Tell me Uqbah, how do you feel?"

According to another narration, the Holy Prophet ﷺ recited the two Sūrahs to Sayyidunā Uqbah ؓ and then asked him, "How do you feel? Recite these two Sūrahs when you go to bed and when you wake up." (Mishkāt)

Sayyidah Ā'ishah ؓ narrates that whenever the Holy Prophet ﷺ recited at night, he recited Sūrah Al-Ikhlās, Sūrah Al-Falaq and Sūrah An-Nās. He would then blow onto his palms in a manner that some saliva also reached the palms. Beginning with the face and front part of the body, the Holy Prophet ﷺ would then rub as much of his body as he could. He repeated this three times.

(Bukhāri)

Sayyidah Ā'ishah ؓ has also reported that whenever the Holy Prophet ﷺ was afflicted with any pain, he recited Sūrah Al-Falaq and Sūrah An-Nās and then blew on his body. She says that when the Holy Prophet ﷺ was in his last illness before death, she used to recite these two Sūrahs, blow on the Holy Prophet's ﷺ palms and then pass his hands over his body. (Bukhāri)

On the authority of Sayyidunā Abū Saeed Al-Khudree ؓ that the Holy Prophet ﷺ used to seek refuge from the Jinn, as well as from

Nazr (the evil eye) of the human beings, until the two means of seeking refuge (Sūrah Al-Falaq and Sūrah An-Nās) were revealed. He then adopted them and abandoned other methods.

On the authority of Sayyidunā Jābir ؓ that the Holy Prophet ﷺ held my shoulder and said, "Read!" so I said, "What shall I read. I shall sacrifice my father and my mother for you." He replied, "Sūrah Al-Falaq." Then he said again, "Read!" and I said, "What shall I recite. I am ready to sacrifice my father and mother for you." He replied, "Sūrah An-Nās and you have never recited something similar to them." (Nasai)

Treasures of the Holy Qur'ān

The Holy Qur'ān has come as a guidance for mankind till the Day of Judgement. It is the eternal constitution valid for every person, everywhere and every time. The Holy Qur'ān will forever remain like an ocean which is replete with all kinds of knowledge and wisdom. Those who wish to acquire its pearls must dive deep into its depths.

Allāh ﷻ invites mankind to ponder and contemplate over the Holy Qur'ān, "Do they not ponder over the Qur'ān? If it were from any other being beside Allāh, they would have certainly found many contradictions in it." (4:82)

"Undoubtedly We have made the Qur'ān simple to take lessons from, so is there any who will take lessons?" (54:32)

This book entitled "Treasures of the Holy Qur'ān" has been compiled to create a stronger bond between the Holy Qur'ān and the readers. It mentions the different virtues of Sūrahs and verses from the Holy Qur'ān with the hope that the readers will increase their zeal and enthusiasm to recite and inculcate the teachings of the Holy Qur'ān into their daily lives.

ABOUT THE AUTHOR

Shaykh Mufti Saiful Islām born in 1974 is a traditionally trained scholar. He memorised the Holy Qur'ān at the age of 13. He studied the Arabic language and various other traditional Islamic sciences at Dārul Uloom, Bury, UK, under many auspicious scholars notably, Shaykh Muhammad Yūsuf Motala. There he received authorisations in various books including the six major books of Ahādeeth. He studied Ifṭā under one of the senior Muftis in the UK, Shaykh Mufti Shabbir Ahmad.

In 1996 Shaykh Mufti Saiful Islām established Jāmiyah Khātamun Nabiyeen (JKN). Today, JKN has accelerated to become recognised worldwide as an institute of learning. As well as the Founder, Principal and Director of JKN, Shaykh Mufti Saiful Islām took up responsibilities in many other departments locally, nationally and internationally.

He is the Editor of the famous family magazine Al-Mu'min. He currently holds the posts as the President of Tawak'kulia Jāmi Masjid in Bradford and Chairperson of Al-Kawthar Welfare Foundation. He is also the Patron of Al-Mu'min Primary School and Olive Secondary Schools in Bradford.